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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

JULY 20 to AUGUST 19

Healing: The healthy thoughts of my mind are radiated into my body, and I express health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Prosperity is mine by divine right, and everything I bless is quickened and increased.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

THE SPIRITUAL WORD OF GOD

CHARLES FILLMORE

THERE IS pronounced conflict between Bible authorities as to the status of the Scriptures as the word of God. Some contend that the King James Version should be accepted as divine authority, without question, while others take into consideration its many errors and admit that men have injected ideas into the sacred text that are open to criticism.

That the word of God is greater than the printed page, whether on papyrus or paper, is evident from the mighty works pointed out in the Bible as the product of God's creative word. For example, in the 11th chapter of Hebrews we read, "By faith we understand that the worlds have been framed by the word of God." In confirmation of this the first chapter of Genesis recites again and again, "God said." So we who see the limited creative power of human language readily admit that the mind that conceived and by its word brought forth the universe is greater than the Bible.

Without exception Bible prophets stated that the word of the Lord came unto them. Jesus said that the words He spoke were from the Lord.

It is quite evident that the prophets were inspired by the word of God but gave it their own interpretation. They did not claim that they wrote down word for word what they received but that what they gave was their understanding of the inspiration they received from the Lord.

Men are inspired today as they were in Bible times, and their descriptions of how that inspiration reaches them is of equal value. As a rule they say that the inspiration comes to them as ideas that they put into their own language. Others say that the revelation is in words. Others are equally sure that their visions and dreams are from God. We see no reason why we should confine God to any one method of revelation. "The earth is the Lord's, and the fulness thereof." All persons who have faith in God as an ever-present Father do get His ideas, which they interpret according to their understanding.

The Bible bears witness itself that it is the testimony of men about God, which they give in every form of expression conceivable. Moses laid down the law, which he claimed Jehovah gave to him on the mountain; but much of it he got from his studies in the schools of Egypt. David is the outstanding example of the many prophets who wrote in their own language their visions and dreams. Paul was the great commentator and interpreter of the doctrine of Jesus Christ. None of these persons thought that they were writing a book that would be called the Word of God.

So we see that we shall miss the living creative word, which is God, if we study the Bible in the ex-

ectation of being saved by it. The Pharisees did this ery thing and were reprimanded by Jesus Christ, who aid to them: "Ye have not his word abiding in you . . . 'e search the scriptures, because ye think that in them e have eternal life; and these are they which bear vitness of me; and ye will not come to me, that ye may ave life." He also said to these worshipers of the criptures, "Ye have neither heard his voice at any me, nor seen his form. And ye have not his word biding in you."

Modern Pharisees have resorted to numerous expe- ients to bolster the idea that the Bible is the very word f God. In the quotation from John in which Jesus eprimanded the Jews for searching the books of loses for authority for every act the translators of the ing James Bible omitted the little word "ye," making a command to search the Scriptures.

No one objects to study of the Bible for spiritual nstruction and help in understanding God and His ws, but to invest the printed page with the power hat created the universe is preposterous. The constant ffirmation that the Bible is holy, the very word of God, nd that it is sacrilegious to criticize it, produces in its dherents Scripture hypnosis. In such persons the Bible imaged in the mind as possessing divine authority nd personal creative power. Thus Christ, the omni- resent spiritual Word of God, is excluded from con- iousness, and the quickening life that transforms ind and body is ignored.

It was the living Word of God that said through esus, "Ye will not come to me, that ye may have life." hat Word is not wrapped up in any book, no matter ow great the authority that proclaims it.

The first meeting of the San Francisco Peace Con-

ference was opened with a "moment of solemn medi
tation." The reporter comments: "There was no prayer
for represented in the meeting were the followers o
many religious faiths, Christians, Jews, Mohammedans
Hindus, followers of Confucius, and others. Each
bowed his head in supplication to the higher power t
which he turns in search of spiritual strength."

This is as it should be and it reveals the menta
expansion that is taking place in those who look t
God for guidance. Instead of the wordy prayer of
sectarian the chairman wisely directed all delegates t
recognize the one God, each in his own way.

This recognition of God as the omnipresent guidin
light in the determination of international affairs is on
of the most promising indications of the new world tha
is now right upon us. The efforts that our world lead
ers are making to unify all nations will surely brin
forth an enduring peace, and this is now being estab
lished on a right foundation through the appeal to thes
delegates to God as their omnipresent inspiration an
guide. This is what all Christians have been prayin
for and we should all rejoice that it is coming to pass

The next essential move in the uplift and redemp
tion of the race is a clearer understanding of Go
and His word. Bible teachers have focused attention o
the Book as the word of God until it has become
fetish, diverting the attention away from the tru
Word, which abides in us and transforms us when w
make it our indwelling presence.

Although it is plainly stated in the 1st chapter o
John that man is God's Word made manifest, Jesus
the only man that has so far realized that logical trut
and fearlessly proclaimed it. He unified His consciou
ness with God until His words blended with God'

d the two became one. "The word which ye hear is
t mine, but the Father's who sent me."

The only outlet for the mind of God is man. This
as taught to the Hebrews early in their wanderings in
e wilderness, as set forth in the 30th chapter of Num-
rs. It is not in heaven, nor in the earth, nor in the sea,
But the word is very nigh unto thee, in thy mouth, and
thy heart, that thou mayest do it."

We are all familiar with the oft-repeated con-
mations by Jesus of this description and local outlet
the word of God. He said that we would be held
countable for our lightest word, and that we were
eing judged and justified by our words continually.

The formative power latent in man's word is
eing marvelously demonstrated in our day by the
oosting or amplifying of the voice in radio and tele-
hone service. In sending a message overseas it is
stepped up" over two hundred thousand times. Orien-
l adepts say that without mechanical aid they can
eak and be plainly heard by their students five
ousand miles distant. Jesus spoke with a loud voice
id resurrected the dead Lazarus. He also proclaimed,
The words that I have spoken unto you are spirit,
id are life." He without doubt became conscious of
is spiritual identity as the manifest Word of God
id it spoke through Him.

The ethers of our planet are right now vibrating
ith the life-giving words of Jesus Christ, and by fo-
using our attention properly we can hear them. It is
ported that Thomas Edison partly developed a ma-
ine by which he designed to make records of the
oice of Jesus. That this will eventually be accomplished
no dream, as He said, "Heaven and earth shall
ass away, but my words shall not pass away."

Let Go

CLARA BERANGER

BEFORE WE start re-educating the mind and building up new constructive ways of thinking it is necessary to get rid of old ways that have a destructive effect on health and happiness. Jesus emphasized the necessity of cleansing "first that *which is* within the cup and platter, that the outside of them may be clean also." He also said: "No man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."

We do not need a psychoanalyst to tell us what is responsible for the mistakes in our thinking or how to correct them. If we analyze ourselves honestly and intelligently, we can find out in what wrong mental habits we have been indulging. We can set about changing them if our desire is strong enough to carry us through certain steady practices.

Let us start with worry, since that is perhaps the most common of bad mental habits. We worry about a future contingency which may never materialize in fact. We worry about past mistakes which we have no power to correct. We worry about our actions and reactions in the present. Yet we know without being told that worry is futile, that it gets us nowhere and accomplishes nothing, that it often defeats us by lowering nerve resistance and breaking down morale to the point where we are mentally and physically helpless to meet the experience if and when it comes.

We also know that worry has a direct effect on the body. The chronic worrier is seldom beautiful to behold. Any cosmetologist will tell you not to worry because it puts wrinkles and lines in the face, dulls the eyes, and in general lessens physical charm.

But the effect of worry on the body is more than skin deep. Modern doctors, seeking psychological causes for physical ailments, have asserted that worry can cause stomach ulcers, aggravate glandular conditions such as exophthalmic goiter, raise blood pressure, and in many other ways undermine health. Some time ago the magazines carried a report that Dr. Stanley Cobb, famous Harvard neurologist, had found worry to be intimately connected with the symptoms of rheumatoid arthritis. Two London doctors, Daniel Davies and A. T. Wilson, reported that forty-seven out of fifty-eight cases they had been watching, attacks of severe stomach bleeding were preceded by worry or emotional stress.

We know all this and still we worry. We wouldn't think of drinking water containing disease germs or inoculating ourselves with a deadly poison. Yet we hold onto the poison of worry. What can we do about it? Being told not to worry does no good. But learning how to fill the mind with something else will bring definite results. The Froebel principle of directing attention away from destructive toward constructive activity—"Take care of the do's and the don't's will take care of themselves"—will be of great use in the elimination of any destructive habit of thought. If we start with the realization that since worry is futile and dangerous to health, it would be both weak and unintelligent to give rein to it, we can break the habit by an effort of will. Since the condition exists in mind, it is with mind that we must work.

To erase a wrong thought we must first deny its existence and its power over us.

The use of denials as a means of cleansing the mind has been part of every religion. One of the definitions of the verb deny is "to declare to be nonexistent; to refuse to receive as real." In the metaphysical sense to deny means to refuse to give reality to manifestations of the material self or to believe that these manifestations can in any way affect the perfect God self that we all are potentially.

In a psychological sense to deny something is to refuse it existence in mind. A denial serves as an eraser with which to rub out faulty or mistaken ideas. If we can firmly declare that we are not worried, that the condition over which we have been disturbed does not exist, we are taking the first step toward reducing it to nonexistence, at least in thought. Even if the condition itself remains unchanged, we have refused to give it "mind room," and since what we do not think about does not exist for us, it no longer has power to disturb us.

Worriers have to use denials constantly because they have allowed worry to become a habit, and it has worn a groove in their mind. But erasing one kind of thought without substituting another would leave a vacuum, which is no more possible in mind than in nature. The process of thinking goes on, and we must have something to think about. Just as physical energy must be directed from destructive to constructive activity, so must mental energy be directed from destructive to constructive ideas.

Let us take, for example, a woman who worries because her husband is late in coming home to dinner. Her imagination begins to play, and she fears he may

have had an automobile accident, or he may be drinking too much, or he may perhaps even be taking some other woman out to dinner. She dwells on these thoughts until she is in such a state of nerves that when he finally does come home;—with a perfectly reasonable explanation of the delay—she is irritable, disagreeable, and in just the mood for a nasty domestic quarrel.

But if when the worrisome thought first comes into her head she says, "There is no cause for worry; I know he is all right," the denial will be the first step in the reconstruction of her thought. The next step will be to fill her mind with something else to prevent the return of the worry thought. If she happens to be the type that finds expression in physical activity, she may direct her energy to cleaning out those closets she has been wanting to get at all week, or to scrubbing the floor, or to doing any one of a number of physical jobs around the house. If she is the type whose greatest enjoyment is in mental stimulation she may read or listen to something worth while on the radio.

If we merely want to get rid of an unpleasant thought, we can shift our mental focus to something pleasant. But if we are to cultivate better mental and spiritual habits, we need more than a quick casual substitution that brings only temporary relief from immediate pressure. To cultivate a lasting habit of constructive thinking we have to learn to substitute affirmatives for negatives, eternal realities for transient interests, perfection for imperfection.

Polarizing our thinking positively will help in the accomplishment of these changes. If after denying a worry state of mind we can learn to switch our thought immediately to its positive opposite, which in the case of worry is confidence, we are started on the

road to a positive orientation of our thinking. Continued practice in transposing our thought from negative to positive will soon create a habit of thinking positively.

The Bible contains many statements that help to cast out worry and build up confidence. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof."

"In quiet and in confidence shall be your strength."

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

Since God is the absolute standard of all good, the perfect model of all we would like to be, substituting thought of God for any negative thought changes the mental tone and creates a happier state of mind. No matter what caused the worry, fear, or unhappiness that we have been experiencing, the persistent thought of God will bring a surcease of their disturbing effect on us. Since we cannot think of two things at a time, thinking of God expels the thought of our difficulties and problems.

We should not accept the word or experience of others with respect to religious beliefs or practices. As for myself, I have found the method of denial and affirmation invariably effective in dissolving little and big difficulties. I am learning to throw out peace-destroying negative thought the moment it enters my consciousness and to center my attention on its polar opposite. Since God to me means the ultimate of all that is good and right, the thought of God provides the polar opposite of all that is bad and wrong. Thinking

of God raises the level of my consciousness more quickly and surely than thinking of any other subject. By God I do not mean a grim, awe-inspiring person with a long white beard but the eternal principle of life, love, and light.

The only way to prove whether I am right or wrong in claiming that the method of denial and affirmation works is by personal experiment.

Worry in acute form becomes fear; and the effects of fear are more plainly destructive than those of worry. The brilliant surgeon Dr. George W. Crile believed that we fear not only in our mind but in our "heart, brain and viscera"; that whatever the cause of fear, the effect can always be noted in the cells, tissues, and organs of the body.

Continued yielding to fear thoughts that we are ashamed to express also produces definite mental disorders and moral disintegration. Unfortunately we have been conditioned to fears from childhood by faulty training in home and school. We were warned to put on rubbers and to stay out of drafts lest we catch cold, thus starting fear of colds; to be careful in crossing the street lest we get run over, thus starting fear of accidents; to dress and behave in a traditional way lest Mrs. Grundy should disapprove, thus starting fear of going against custom and convention. Many little and big fears result from well-meant but destructive suggestions received during childhood.

We can let go of fear, temporary, or habitual, by a steady practice of denial. A short simple denial is "I have no fear"; or use this quotation from II Timothy: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

The opposite of fear is courage, and courage is

born of faith, faith in our own power to meet and master any situation with which we are faced, faith in God's good will toward us.

The Bible frequently assures us that we need not fear, because God is always with us: "Fear thou not: for I *am* with thee." "Fear not; I will help thee." "The LORD *is* my light and my salvation; whom shall I fear? The LORD *is* the strength of my life; of whom shall I be afraid?" "Let not your heart be troubled, neither let it be afraid." "I will fear no evil: for thou *art* with me." The words of the prophets, the Psalmist, and the apostles are most helpful in eliminating fear, and substituting courage and faith.

Anger in all its degrees, from petty irritation to violent outbursts of rage, must be let go of if we are to gain peace and happiness. Anger upsets the digestion, interferes with other bodily functions, disturbs peace of mind, disrupts the harmony of a home, and imperils personal relationships.

A famous actress once told me that the hardest job she had was to control a natural tendency to quick anger. "You see," she said, "an aunt of mine died of anger."

When I asked for an explanation, she said: "My aunt used to go into rages—as I am tempted to do but don't—and one day she got so violently angry that she fell to the floor in a fit of apoplexy. Before anyone could get to her she was dead."

Yielding to anger, nursing a grudge, carrying the poison of resentment or petty enmity in the heart not only shrivels and embitters the spirit but inhibits the attainment of a full and happy life. It goes against the teaching of the wise men of all ages. Both the Old and the New Testament warn against holding onto

anger: "Let not the sun go down upon your wrath." "Cast abroad the rage of thy wrath." "Let all bitterness, and wrath, and anger . . . be put away from you." "Agree with thine adversary quickly."

To deny anger we can say simply: "I am not angry," "Anger is gone out of me," or "I cease from anger and forsake wrath."

The opposite of anger is poise and calmness. To center the mind on ideas conducive to poise we can say the lovely words of the prophet Isaiah: "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on* thee," or the familiar verse from the 23d Psalm "He leadeth me beside the still waters. He restoreth my soul," or "Be still, and know that I am God."

These gentle verses will still the tempest of quick anger. But in order to get in the frame of mind where we never feel anger, we have to cultivate a magnanimous spirit, a willingness to forgive immediately any wrong done to us. The Lord's Prayer gives us a short positive instruction: "Forgive us our debts, as we forgive our debtors." In this and in another passage, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Jesus makes forgiveness of our sins contingent upon our own forgiveness of others. We know how often in the course of a year we are in need of forgiveness for the omission of a good deed or the commission of a bad one, and we want above all else to be forgiven. As we hope for forgiveness we must learn to forgive. The truly big person does not show irritation or nurse anger in his heart; he has learned to control the tendency to get or stay angry, and he forgives immediately.

When Peter asked Jesus, "How oft shall my brothers sin against me, and I forgive him? till seven times?"

Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven." This means that we should never limit forgiveness mathematically but let it be limitless and permanent.

Condemnation of ourselves or others is another destructive thought habit that must be eliminated. Whether we condemn casually or with intentional rancor, we are heading for trouble for ourselves and for those whose lives touch ours. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned."

A simple denial would be "I do not condemn myself or others."

The opposite of condemnation is praise. Instead of thinking of the faults of others, we should try to think of their commendable traits, of the spirit of good that is in them as it is in us. "One God and Father of all, who *is* above all, and through all, and in you all." The Psalms repeatedly exhort us to praise: "Praise is comely for the upright." "Sing ye praises with understanding."

Condemnation of others is often accompanied by pity for ourselves. If we keep on thinking that a wrong has been committed against us and throw the blame on the doer, we are apt to become sorry for ourselves. If we believe that we are not being appreciated and are bowed down with the load of martyrdom, it is time to get rid of the burden. Letting go of condemnation of others and of pity for ourselves lightens the mind and reanimates the body.

Again we find that the Bible gives us just the right thoughts to help eliminate the feeling of being unjustly treated: "If God *be* for us, who *can be* against us?" "It is your Father's good pleasure to give you the king-

dom." "In God have I put my trust . . . what can man do unto me?" "Who shall separate us from the love of Christ?"

Intolerance of others because of race, religion, or nationality is a negative habit that now, of all times in history, should be rooted out of the heart of anyone who thinks he is intelligent or who wishes to develop better mental, moral and spiritual habits. For intolerance, whether expressed in silent neglect or active hostility, works against the cause of peace, with which the whole world is concerned. To allow blind prejudice to make us commit an injustice against any of our fellow men is a direct violation of the highest of Christian commandments: "Thou shalt love thy neighbor as thyself."

We cannot be spiritual human beings or true Christians and at the same time hold onto prejudice or intolerance. Jesus said, "By this shall all *men* know that ye are my disciples, if ye have love one to another." We cannot help ourselves and the world achieve happiness until we learn to let go of intolerance against individuals and groups.

"Glory, honour, and peace, to every man that worketh good . . . for there is no respect of persons with God." If we remember and practice those words of Paul we are on our way to learning tolerance. Another verse from Acts proclaims the equality of all men under God: "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth." In the Epistle of the Galatians Paul again affirms, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Today when we are suffering the horrors of war when a whole ideology has been built on hate, when discord is rife among nations, it is essential that we as individuals learn to throw out feelings of hate and substitute feelings of good will and love.

Love is the one positive force that will help sweep the mind clean of the hate habit and build toward the peace of the world; not the personal love that is so often selfish and possessive but the loving-kindness that transcends self and embraces the whole of humanity; the love described in the 13th chapter of I Corinthians "Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth."

The world needs this kind of love today; and every one of us must do his share toward bringing it into manifestation. First we must learn to let go of the things that obstruct the free expression of love. We must recognize that we cannot be healthy or happy cannot get the best out of life if we continue to expend our mental energy on thoughts and emotions destructive to health and happiness.

If we realize that certain of our mental habits are bad, we must set about changing them—not tomorrow or the next day, but today, now, this very minute.

Let go of worry.
Let go of fear.
Let go of irritation and anger.
Let go of condemnation.
Let go of self-pity.
Let go of intolerance.
Let go of hate.

Let go of all negative, limited, or destructive thoughts.

We can of our own free will clean out our mental dust. We can let go of the states of mind and the emotions that we know militate against happiness. But in order to keep the mind clean, to cultivate habits of right thinking that will endure, to keep well-poised and well-centered, in harmony with ourselves and our fellow men, we need daily communion with the source of all good. We need to think on the highest level of our consciousness, where we meet God face to face.

Fruits of the Spirit

Nina Stiles

The tall Lombardy poplars march
  Like gallant soldiers on parade,
And willows form a Gothic arch
  To bless a quiet path with shade.

The bright leaves of the cottonwood
  Dance in the rays of morning light;
For "Life is gay and God is good,"
  They whisper to the sober night.

One tree seems loveliest of all,
  A gnarled and twisted apple tree,
While lavishly in spring and fall
  Brings forth its perfect gifts for me.

Lord of all gracious growing things,
  Grant that my humble life may be
A faithful orchard tree that brings
  Its blossoms and its fruit to Thee.

Forgive Us Our Debts

NARADA EVALDT

WITH CONTRITE and beseeching hearts we pray, "Father, forgive us." God's forgiveness is what we crave, for we feel that if it is granted the pain, sorrow, and remorse that afflict us will pass away. But pain, sorrow, and remorse are experienced because we have failed to complete and obey the prayer Jesus taught. He instructed us to pray thus: "Forgive us our debts, as we also have forgiven our debtors." It is our failure to obey these last five words, "as we also have forgiven our debtors," that prevents us from receiving full forgiveness.

Not that God withholds His mercy from us. "For *he is* good: for his mercy *endureth* for ever"; but we prevent this mercy and forgiveness from reaching us because our mind is filled with prejudice, intolerance, criticism, condemnation, and many more negative thoughts held against our brother. It is hopeless for us to expect to receive God's forgiveness unless we first forgive our brother. Jesus explained this when He said: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The Scriptures state very definitely that when we sin against our brother we are sinning against God.

"Against thee, thee only have I sinned,
And done that which is evil in thy sight."

And Jesus tells us that before we try to make peace with God we must first make peace with our brother. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against

thee . . . first be reconciled to thy brother, and then come and offer thy gift."

Today we are facing the greatest crisis in the history of man, and each man also is offered his greatest opportunity to wage war against his negative thoughts. Not one person on this globe is left untouched by world conditions; conditions that exist because of man's lack of forgiveness and love for his brother. We are all to blame for this war-torn world, for we have all in greater or lesser degree added our thoughts of unkindness, intolerance, prejudice, and condemnation to the clouds of black hatred, misery, and hopelessness that are today sweeping the world. If we would help disperse these clouds we must do more than just read the Bible and agree with the teachings of Jesus. We must take a firm stand now and forevermore and endeavor actively and unceasingly to put these teachings into practice in our daily life.

This crisis we face is a turning point, and the command we now take of our thoughts will decide whether we are to turn the tide in the direction of brotherly love and lasting peace or in the direction of fear and hatred that will again result in war. If we honestly want peace we must be willing to pay the price. This price is the act of looking unflinchingly into our mind to see just how far we are adding to the causes that are keeping unhappiness, fear, and hatred alive, and having seen, to pray for courage and understanding to help us eliminate them.

The causes are many, ranging from the unpremeditated words and acts that spring from thoughtlessness, to those which grow out of some deep-seated prejudice of which we may not even be aware. But whatever the cause may be there is only one remedy. This is a willing-

ness to examine ourselves so as to learn what is back of our bitterness, contempt, adverse judgment, intolerance, and unforgiveness, and after having learned, to put aside personal feelings and regard our brother in a fair and unbiased manner. It is in our power to change these thoughts of bitterness, unfriendliness, and intolerance to those of kindness, friendship, and understanding if we will set aside the self and the self's opinions and work as Jesus worked, from the knowledge that God is the Father of all men and is no respecter of persons.

For example, if some friend speaks sharply to us and we reply in like manner, friction is set up, hurt feelings result and often friendship is broken. Forgotten are all the kind and lovely words and deeds that have previously passed between us and only the memory of hurt feelings and bitterness remain. It is here we must forget self, must go to our friend and ask his forgiveness for so quickly setting aside all the good we have received from our friendship and allowing one flaw to blind us to past harmony. It may be he will tell us that the sharp word sprang unthinkingly from a worry-filled mind and was never intended for us! But our returned sharp retort wounded his already troubled mind and caused a barrier to form. Talking it out will help us to understand him and will help him to understand himself. In the future we will be slower to take offense and he will be more watchful not to give offense. All hurt will dissolve and friendship be re-established on a firm and lasting basis.

If some talebearer brings to our ears an unfavorable remark made about us, instead of quickly flaring up and answering with a similar unkind tale we should quietly and impersonally examine what we have heard.

Is there any truth in it? Is that why we feel the sting? If we are fair in our examination and see where we deserve this rebuke we must be grateful that a fault of ours has been pointed out to us. If the fault was one over-looked by us but obvious to others we should feel grateful to the one who was instrumental in bringing it to our notice. Knowing it, we can correct it, and we can also learn a valuable lesson, for we shall have felt the pain that an unkind tale carries and will hereafter refrain from speaking unkindly about others. Nor will we ever again carry tales that cause unkind comment but will instead protect our brother from such gossip.

"A talebearer revealeth secrets;
But he that is of a faithful spirit concealeth a matter."

Should our prejudice and intolerance spring from some deep-seated cause, we must strive to remember that our brother is beset with fears, doubts, problems, just as we are; that just as we fail to understand that his actions against us result from these fears and doubts, so he may fail to understand this about our actions. But also just as we are striving to learn to live more richly and fully, so is he. If we would hasten this day of peace and brotherliness for us both we must make the effort to extend to him our good will and to act in a manner that will convince him we are sincere. As we learn more of his sorrows and heartaches, because we too have suffered, our pity will be aroused, and pity is akin to love. Under love's benediction prejudice cannot live, and we shall learn that happiness and peace cannot be ours unless we share them with our brothers.

While asking God for mercy and forgiveness let us not withhold these same qualities from our weaker brothers. For those who have not yet learned to follow

Jesus' teaching, for those who are slaves of faults or vices that offend, we must have understanding, kindness, pity. "Him that is weak in faith receive ye."

To give our encouragement to those who are striving against some vice, to forget ourselves in an effort to instill new courage in a defeated soul, to give our arm to a fallen and weak brother is following Jesus, the Jesus who even from the cross felt such love for man that He cried, "Father, forgive them; for they know not what they do."

When we can pray, "Father, forgive the blindness that has caused me to give pain to another," we shall have learned to pray aright. It cannot be stressed too often nor too emphatically that only as we forgive can we be forgiven. Only as we reach out with love and pity to our brother can God reach us and pour into us more of His love and mercy to dispense to our brothers.

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

Interpreting Our Past

HORATIO W. DRESSER

BUT JESUS SAID unto him, Follow me; and leave the dead to bury their own dead." "Forgetting the things which are behind, and stretching forward to the things which are before."

The first of these sayings seems indeed a hard one for those whose love goes out to dear ones who have passed on. To others it seems impossible to forget what is behind. Yet both sayings indicate a goal far more worthy than the past with its treasures. We are to leave the past to itself because of something of infinite value extending toward the future from the present.

To reject the past as dead is not by any means to suppress what is objectionable. For when we simply push out of mind regretfully such unpleasant memories as those involving shame, guilt, or insincerity without first interpreting our experience we prepare for future disturbing associations likely to recur until we valiantly face them. Our resource is this: to seek in quietly persistent thought the meaning of any experience that has so struck home as to indicate its bearing on our spiritual welfare. The truth that makes "free indeed" penetrates mistakes, errors, and deeply disturbing troubles alike so that the emotions involved disappear like mist before the morning sun. When we truly confront an issue, guided by Truth, we respond with our whole nature. So we no longer hold back evasively from the lessons that life is trying to teach us. A new day dawns with the ending of all subterfuges and attempted concealments. Reality, we see at last, cannot be evaded.

So what we long for is to see reality and see it wha
the reality that is its own evidence because of the fo
does that it brings.

Now per discerning their relation to the Truth t
indeed makes free, many people tacitly assume that
merely wishing to forget they can put a sum of mo
to work that wipes away all impulses from the slate
memory. Or people live for the most part as a pen
of their life when they became skilled, as it were,
entertaining their actions today as judged in the light
what happened thirty years ago or so. Again the ret
spect is limited to particular wrongs done them, as th
assume, by persons who never atoned for their crudi
Finally there remains a certain bondage to the pa
that has never been cleared away because those wh
regress to childhood or youth have not yet grown up
that respect. In fact regressiveness becomes a habit
more answering to a disease, as permanent, as may be
the disturbance that has been called "the disease o
apprehensiveness."

How can this state of affairs be overcome? The
are several important points involved. Until quickene
to the realization that there is a radical difference b
tween the spirit and the mental states by which w
judge, we are apt to identify ourselves with our men
tories, as if we were nothing more than the sum
what has happened to us. This "false identity" develop
readily enough in our minds because the impressio
laid down by experience are so closely associated
memory that a vivid recollection of one item in th
series brings up the rest, as if we had just lived throug
the episode. To guard against such recollections b
mere reminders we need a clear-cut recognition of o
true identity as spiritual beings, as children of Go

nchanged at heart by what touches personality on the
utside, by what merely "happens." What thus occurred
in truth already "dead." For no effort of ours could
ring back what thus touched us and was as quickly
one as the waters of a river flowing by even while we
bserve its ceaseless flow. What we can actually recall
in the living content of the present and is dependent
n the way we regard it now, not on how we should
gard it. If we had the past with us still. So we may
ell claim the right to view any memory or association
bjectively, as truly remote from us or outside of us as
picture on the screen in a movie, which we enter
nto, or not according to the interest it has for us.

The fact that somebody did something to us that we
id not like may be as incidental as a physical shock
hen two cars collide. Either pain or pleasure may
rise when things happen. We all know people who
run on and on," as we say, from one reminder to an-
ther in talk that has no inner significance whatever
or these people are almost passive so far as their mem-
ry is concerned. They are as likely to rehearse details
without meaning as anything else. But they might have
bserved life selectively as it passed. So they might now
ecall what has value for their true identity in the
resent. They might cleanse their minds as we burn old
ettters when the chapter of experience to which they
elong has reached its end.

By advancing them from reminders and details that
merely happen to be associated we make a great step.
n that respect we now live for truths, principles, laws,
s Newton did when arriving at the insight known as
he law of gravitation. Thus a spiritual lesson may be
earned once for all. We need never fear a relapse
nto the old associations after we have made this change.

a change that may be compared with our almost sudden progress when we ceased to be mere boys and girls and became adults in attitude. If you can see through a relationship to people that once spelled bondage, if you can discern it from A to Z, you will be free forever. He who has been infatuated need not labor to dismiss from his mind the details of his submission: to see his folly *as* infatuation is to be free. His past in that respect is literally dead, and he may well leave the dead to bury it.

The mind takes care of the whole change subconsciously. Truth has this remarkable power to cleanse not by merely effacing impressions, not by breaking old associations as if to abolish memory, but by establishing the truth that penetrates to the core of causes, conditions, effects, and so on with the whole list of associates, most of which are purely incidental. The fact that what we are reminded of is apt to be the emotional effect of what happened, as in the case of sorrow or grief, may then be regarded as inconsequential. It is our interior relationship to what is emotional that is significant.

Take note of the fact then that as no past experience is ever recoverable as mere past experience but only as a retrospect from the present you face a great opportunity. However unfortunate an experience may seem as recalled, you can meet its associations by re-enacting them, substituting the wisdom of today for the folly of yesterday. When you were a child you thought as a child, you spoke as a child, you behaved as a child. But now that you have put away childish things you break with any memory you choose by avoiding all regrets; that is to say, you have no reason to regret now that you acted as you did then. For you were still a child.

Now that you have grown up you may well be grateful that your memory stayed with you persistently

nough to call to remembrance what you most needed o see. By appeal to the wisdom of today you can pro-luce as many new yesterdays as you like. In the old esterdays you generated trouble without knowing it. Now you see how the beginnings of your trouble were eiled in the mists of ignorance. You may indeed have ad gleams of intelligence that you did not follow. You may have known better than you did. Now however ou have light where you once had a mere gleam. Now ou are learning how to realize in actual practice the est you know. It is never worth our while to retrace ur steps in imagination, re-enacting a sometime ex-erience in order to establish new associations with it, nless by so doing we really advance into our wiser resent, where we no longer see "in a mirror, darkly" ut with joyful recognition of what we see "face to ace."

What lives on in our experience then is not the pre-ise mental condition under which we thought and ived in the past. Many changes have intervened. Our ttitude towards life is different. We have left many a alse identification behind. New qualities have emerged o displace old ones. What is changing in us is likely to rove far more important than what we supposed was ixed or stable. A few constants have indeed lived on mid the variables. A person has the same tem-erament, for example, the same abilities or mental ype. In some sense of the word the child is doubt-ess the "father of the man." Hence there is some dvantage in looking back through our mental history to what was most enduring in our nature. Yet as even what was most nearly immutable is made known to us hrough varied experiences as they pass, it is better to emphasize change than sameness. This is especially true

of all references to heredity, since many people lo
back to their inheritance as if fate had ruled out
possibilities of improvement. Our thought, with
imagery and allied affections, changes every time
consider ourselves in the light of ideals and Truth.
too even our idea of living in the present advances w
new knowledge of what the present is in contrast w
what we supposed our past was when we thought it cou
be recalled without change. Many a fear loses its pow
over us when we quietly face it in the present to see
we seriously agree with it. Many a disturbing emoti
attributed to the past begins to dissipate when we set
into the thoughtful present to see if it is still alive.

It is well however to remind ourselves of the past
one respect. Experiences like the one that upset us too
used to come and go, and we always survived. Obviou
those old disturbances were not so serious as we thoug
Since we survived so readily then, why not now? He
absurd to judge by the way we feel at the moment
stead of putting the present upheaval, small or gre
in its context with what has worked out effectively in t
long run! To revert to the past is indeed worth while
we connect the best that has happened in the past w
the best that is happening today. Plainly what th
"happens" is not by mere chance after all. It was
from being a coincidence. There was a law in such
periences all the way along. The more truly I live by
sight rather than by regret or reversion to what is de
and gone the more surely I shall live for the valu
that never perish. When living in truths and value
live less and less in the mere immediacies of sensatio
emotion, and transitory thought. So I may more a
more wisely identify myself with what I will to be.

Paul, reconstituted by his vision of Christ on the ro

Damascus, need no longer trouble over the fact that had once been Saul persecuting the Christians whom, ogged as he was by his internal conflict, he did not n understand. For his past is transfigured. All the motives are gone. Whereas he once hated, now he es. Formerly in constant upheaval he now discerns peace that surpasses all understanding. The same e of transformation comes to all who heed the sum- ns to leave the dead to bury their dead and follow the v vision of spiritual reality.

Finally it is well to note the fact that while some of react quickly when we see how we have been bound regrets, old associations, and besetting emotions, ers are slow to recognize the causes and conditions past trouble, and need help from those who readily n from disturbances of every sort to the lessons y teach. It should never be said that some people nnot learn by experience." Say rather than some are nfully slow and that there are causes for this. The uble does not lie in the past but in something amiss the present modes of responding to what is at hand. ertness in meeting situations that are developing ound us can be cultivated. We can learn to make tter use of our intelligence. We can also learn to re- ond thoughtfully to any new experience touching us an undeveloped spot so that we may march up to it th open eyes, see it as a real experience with a mean- g, and readily discern and adopt its lesson without servation. Decisiveness in dealing with the present is ely to bring decisiveness in reckoning with any past perience that lingers in our memory merely because we d not understand it when we had it. Most of the past is lead" anyway, so we may well forget "the things hich are behind."

A Universal Meeting Place

LOWELL FILLMORE

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REMEMBER THAT people resent being made t co-operate by force. There is something spunky i the human make-up that resists when it is pushe unduly. This human stubbornness causes men to resi compulsion.

But man is blessed with another very different sid which is gentle, loving, kind, and sympathetic. Whe this side of his nature is aroused man gladly co-operate without compulsion. This good spirit in man was ofte shown in the pioneering days of our country by thos who went across the plains in search of new homes i the wild and undeveloped West. Neighbors on th frontier did not hestitate to share their frugal supplie and to work with a free will to aid one another in build ing their new homes. There was a spirit of genuine help fulness among those sturdy people.

People are naturally good and they like to co-operat with one another when they have faith enough in on another's sincerity. People do not want to live alon but want to be in the company of others. They ar socially minded and are not happy unless they have a least a few good friends.

Few of us realize that the true reason we want t be with others is because we are all members of God family. We are all one in God's love. The closer w get to the love of our Father-God the better we are abl to understand one another. There is a real bond o fellowship among all men because they are all childre

of the one Father. The true place of agreement among the nations will be found in the hearts of the people.

A craving for the love and good will of other persons persists in you, and in me, and in everybody. It reaches out for companionship, love, and good will. All loving service, unselfish co-operation, and lasting progress are the outgrowth of this inner urge to love God and man. If we could give more attention to this urge and think less of our differences of opinion we should become better neighbors and should be more prosperous and happy.

During these days of testing, when members of our family have gone to war and we are called upon to make sacrifices, many of us have a human feeling of dislike for the people who are fighting us. Doubtless if we knew these people personally we should see that they are not so different from us in their inner life, and if we were not at war with them and were to meet some of them we could understand them and probably be friendly with them. Now the world conflict is on, and we are enemies, but even so some basis of agreement must be found among us.

This place of agreement may not seem easy to find now, but it must be found and employed after the war is over if we are to understand each other and prevent another war. To make our world safe from the ravages of war we must find some principle upon which all people can agree, and for this principle we must look deeper than the appearance of things. The true, gentle man in each of us must seek for and find the true, gentle man in the other fellow.

A very fine example of how it is possible for enemies to get together in spirit and in truth was brought to our attention in an item appearing in a recent daily paper. It

was a story of something that happened a short time ago in a little German town captured by the Allies.

It seems that arrangements had been made for some Allied soldiers to attend mass in a Roman Catholic church of the town, and a half hour later another mass for German civilians was scheduled. But a strange thing happened. While the Allied soldiers were in attendance at the first service, which was conducted by a British army priest, about two hundred German civilians entered the church and knelt beside them.

Apparently the church was so well filled that some of the British and American soldiers could not get in, and these waited for the second mass, which was celebrated by a German priest. Here was found a common ground of agreement in a church service, and those who had been enemies in the fury of war found that they were brothers and sisters in the presence of God.

If these people had been required by man-made law to attend the service together, there doubtless would have been a lack of wholehearted participation in the service. They might have gone through the outer motions but would not have entered into the spirit of the service. But because these Allied soldiers and German civilians felt a common desire for spiritual uplift, these erstwhile enemies found a place of agreement, of peace and harmony in the spirit of prayer.

If the power of God is allowed to have an important part in the adjustment of world affairs after the war is over, the good side in all people will respond. Heaven must be brought into the earth, but creeds, cults, and cupidity must bow and give way before the universal spirit of God's love. Manmade creeds and forms of worship must stand aside while all people agree to cooperate with God in the perfection and order that is

beyond human comprehension and that transcends human ideals. No man's personal opinions, rights, or religion need to be taken away from him; for the divine principle of love is broad enough to include every righteous desire of men and to provide for everyone the opportunity to serve in the place that fits his wishes and his abilities.

The true meeting place of all men is to be found in their unity with God. Those who are chosen to arrange the world's affairs in order that peace and harmony may reign upon the earth should remember that the only sure place of unity is to be found in the meeting of all men's minds in spirit and in truth. Here, in this place and in this place only, will all men be able to receive justice, equality, and satisfaction. This holy place—this universal meeting place—is reached by sincere prayer, which must rise above all selfish demands.

Here and Now in You

Malcolm Schloss

I have only one friend:
Many are His forms.
He glorifies the sunsets;
Rides upon the storms.

He and I are comrades,
Tried and fast and true;
Glad am I to find Him
Here and now in you!

The Greatest Commandments

ESTHER FRESHMAN

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto *it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets.*

THE GREATEST WORD in all languages has yet to fin its rightful place among men, and has still to a tain complete realization and fulfillment in world of men to whom it is of the utmost importanc It is love that is saving the world today from complet ruin. It is the great principle of love that has kept th world from experiencing a total darkness of unpredi table duration. Tender seemed the light that was t spread over the entire world of mankind with a guid ing magic that meant its salvation. Into the heart o every man the Creator had placed a taper ready t blossom into flame at his acceptance of His greatest com mandments. After centuries too many of those taper have failed to unfold their flowers of radiance.

"On these two commandments the whole law hang eth, and the prophets," the law governing the peac that we so earnestly desire, the law governing universa brotherhood.

"And a second like unto it is this," so "Like unt *it*" that the two principles set forth by Jesus fused unti they became one; for there can be no true love of Go until man realizes his love for his fellow beings.

The most powerful word that we have to put int

se is the word "love." What have we done to it? What re we doing to it? For it is impossible to love the All-owerful, the Omnipresent, to love Him with all our eart and with all our soul and with all our mind, and ot love that part of Him which is manifested in our ext door neighbors. If God is everywhere, then He is n the man in India, in China, in Russia, in Palestine, nd in all races; He is in every man.

How can we love God with our very all when part f us is engrossed in dislike of a fellow worker, in atred of another race, or in prejudice against some inority? It is indeed impossible.

How can we live the principles of Jesus when we are onstantly breaking His greatest commandments? How an we follow Jesus and ignore Him in the heart of the nan He called "brother"? No, truly we must under-tand the use of this word love, for the forces that have vorked against love, the forces of hatred, have come reathlessly close to devastating the world as we now it.

Nor will this ruinous turmoil we are now in be a var to end all wars, nor shall we realize an everlasting eace, until we can stand unabashed before the word ove and truly utilize its healing, stimulating power as ve live it deeply in our own heart, constantly pouring orth its great energies in harmony with those who hare the world with us.

Not willingly would we dwarf our physical being, ut constantly do we shrink and maim our mind vith petty dislike, bitter enmity without reason, of vhole peoples. Not, when it is called to our attention, vould we go forth to limit the greatness of the God we vorship, but in our everyday living we do by our ac-ions, by our thoughts, curtail the expression, the mani-

festation of His attributes in this earth upon which we have our being.

Great is the power of God, radiant, all-encompassing His love, if we give expression to this divine principle. "For love," says Rabindranath Tagore, "is the ultimate meaning of everything around us. It is not a mere sentiment; it is truth; it is the joy that is at the root of all creation."

Prior to this war we as a people went through a period of skepticism, of fear of sentimentality, a time of "facing reality." How limited was this reality toward which we turned. We literally turned our back on God, and what a strange world we soon found ourselves inhabiting. What a dank, chaotic world we glimpsed, and how quickly this loveless world spread its infectious tentacles over the structures we had previously builded with the help of our God. How glad we were to about-face and not only reach out for His comforting hand, His benign presence; but now we willingly fight in war to keep this right.

But it is not enough to say occasionally that we believe in God, that we uphold the teachings of Jesus, nor is it even enough to go forth upon the battlefield and fight for the principles. It is the everyday living of them, the constant keeping of God in our everyday relations, that is imperative if we are to establish and maintain "brotherhood."

We must define and make practical these great commandments which Jesus brought to us. Let us ask as in the song:

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God.

Much has been written about the love of God, and we most frequently expound that part of the law urging us to love one another. We speak of universal brotherhood, but what do we actually mean by love? What did Jesus mean by love? In the study of His life we see Him pouring out Himself, pouring out literally God, on all. Resentments, grudges, ill feeling, played a role in His life as tiny as that of the tiniest, most inoffensive weed in a forest of giant redwood trees. Even in the face of the most cruel and unjust treatment by His enemies, He beautifully, of His own accord, granted His own forgiveness and beseeched God to do likewise. By His life, His teaching, His counsel, His example He has given us enough of the power of love to last us through all eternity.

"On these two commandments the whole law hangeth, and the prophets." There it was, stated for all time, clear, simple, usable; and until we give expression to this principle we ourselves are incomplete. Our neighbors are all the world now, for quick access to the far corners of this world is now a very practical fact. Who is our neighbor that we should so love him? Let us listen for a moment to the prose-poet, Kahlil Gibran, in an excerpt taken from his book "Jesus, the Son of Man." Peter is speaking, telling his listeners of the lessons of Jesus:

Once in Capernaum my Lord and Master spoke thus:
"Your neighbor is your other self dwelling behind a wall. In understanding, all walls shall fall down.
"Who knows but that your neighbor is your better self

wearing another body? See that you love him as you would love yourself.

"He too is a manifestation of the Most High, whom you do not know."

Through love we grow, for in love there is understanding, and in understanding there is great expansion. Through love we are healed and comforted and counseled into right doing. Through love we go upward toward perfection, for God's love is perfection.

The more we turn to God, the more of Him there will be in life. Let us in our own life begin to work toward that time when the world will be filled with God every moment. Then truly we shall have a universal brotherhood that will live in peace.

We cannot wait for this to happen however before living our part of the great commandments. For we are an important factor in the universe, and our expression and manifestations of these principles will contribute much to the final manifestation of loving perfection. It starts here with you and with me and with our relations to others. If those relations at times need improvement and we feel that our own expression is fully realized, surely we can further realization on the part of others by encouragement, by example, by prayer, by loving understanding.

By so living out these commandments daily and toward all people, with deep faith in our heart and kindly understanding toward everyone, we may each become individually a "troubadour of God" and sing with thankful courage in our heart a similar song:

"And though I have never seen my love
Yet the pulse of my faith is strong,
It fills all the world with loveliness
And it fills my heart with song."

"With You Always"

KATHLEEN W. WELCH

Lo, I am with you always, even unto the end of the world.

NEVER HAS there been a greater need for mankind to understand and believe the promise of Jesus Christ that the Twentieth Century New Testament translates in this way: "Remember, I myself am with you every day until the close of the age."

Just what does this assurance mean to the millions of human beings reaching out for healing today? Surely the very fact that these words have survived and are being repeated all over the globe two thousand years after they were uttered must mean something, even to the most skeptical. Is this just a sentence of meaningless, empty words uttered one day by a man to His immediate followers, or is it a radiant, living, dependable assurance intended for all hungering humanity, spoken by one who claimed spiritual "oneness" with God? We know in our heart it is the latter. There have been too many witnesses to this comforting, strengthening, healing presence for any intelligent, receptive person to doubt the truth of its reality. The trouble with a great many people is not that they doubt the truth, or even the healing power of this promise, but that they doubt the possibility of its application to themselves, personally, or to their own particular need.

This doubt, this hesitancy, is the only possible barrier to man's spiritual healing. Is it the power of God that you doubt? God, the creative force back of man

and the universe, the infinite intelligence, energy, and wisdom that holds the sun, moon, and stars in their place, sustaining and controlling them in rhythmic motion through the ages? Or is it yourself that you doubt? Beloved, God does not doubt that you are able here and now to receive His blessings, and perfect health and well-being is one of His greatest gifts to man. Jesus Christ knew what He was saying; He understood the deep truth of His words when He said, "Ye shall know the truth, and the truth shall make you free."

"When the sick, the crippled, and the blind came to Jesus Christ for help and healing, He did not give them long preachments about their sins, nor did He waste time telling them how to go about recovering their health in other ways. He healed them at once. He looked through the appearance of physical disability to the innate spiritual divinity within them, and by means of the great power of His faith He called that divinity forth into expression. That same power today can and will heal every sickness or maladjustment."

"The innate spiritual divinity" within you! Here we have the key to spiritual healing. There is much talk in these days of progressive, enlightened thinking about the influence of "mind over matter," but it is surprising how many very intelligent and even spiritual-minded people still think and speak in terms of the *human* mind over matter. They admit that great things have been accomplished through the use of mental suggestion, but usually the same people will add that there is a limit to this sort of healing and that "mind" is capable of just so much and no more.

I agree heartily with this last statement. The human mind, as that term is usually applied, is very limited indeed and never yet accomplished a permanent heal-

ing. Jesus Christ never once taught the process of healing by the power of the human mind over matter! Quite the contrary, in fact. For did He not say, "It is the spirit that giveth life, the flesh profiteth nothing"—Spirit, infinite Mind, not the human mind. Again He said, "I speak not from myself [through my human mind or power]: but the Father abiding in me doeth his works." The Father within, infinite intelligence, love, universal energy and force, the source of all life everywhere! Not the puny, ineffectual, vacillating human mind with its doubts, fears and limitations, the mind that so often gets us into trouble rather than out of it!

When Paul admonished his listeners, "Be ye transformed by the renewing of your mind," he knew that this transforming could never be accomplished by human effort alone. He himself had been completely transformed from the fanatical, cruel, Christian-persecuting Saul into an inspired, utterly consecrated follower and teacher of Christ and His way of life. He knew that this had been accomplished through no puny effort of his own, but through the great love and power of the Christ within and without. So he knew that this same power could and would transform man's human consciousness just as soon as he is ready and willing to have it do so.

Oh, you who are reaching out for healing in any form whatsoever, never doubt for a moment that Jesus' promise was meant for you: "Lo, I am with you always"—I AM; that is, your innate divinity, your indwelling Christ, your point of contact with God, your Father, the God with whom "all things are possible." If your consciousness (of body) is the temple of the living God, then the Great Architect is quite capable of sustaining this temple in perfection, a worthy dwelling place for

divinity, your radiant I AM presence. All you have to do is believe and expect that your consciousness can and will be filled with this all-powerful presence; or go one step further and know that it is now filled with this healing, perfecting power; then praise and give thanks for the expression of God's health through you, its channel (as Jesus did before feeding the five thousand and before calling forth Lazarus from the tomb), and this presence will manifest itself in and through you as perfect health and perfect adjustment.

In order to benefit by this healing power of infinite Mind and love, it is necessary to believe in your unseen good, that invisible presence within and around you that created you. Forget the appearances. The withered hand, the blind eyes, the lame feet, the palsy, all seemed very real before the healing power of Spirit was recognized and called forth by Jesus. He uncovered the perfection that was already there, as God saw it. "The kingdom of heaven is at hand," He insisted. His disciples and many others since then have called forth healing in like manner. All that is needed is your faith and co-operation. Do you really wish to be healed? Then "whatsoever ye shall ask in prayer, believing, ye shall receive."

"For God gave us not a spirit of fearfulness; but of power and love and discipline." "A cheerful heart causeth good healing." "According to your faith be it done unto you."

Do not fret or be concerned that your faith is not sufficiently strong or steadfast. It is, because God is the "author and perfecter" of your faith. And "if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given unto him. But let him ask in faith, nothing doubting."

He, the author and perfecter and sustainer of your faith, will see to it that it is sufficient for your need. Let go, and let God heal you! Give thanks that this great power is available to you now. Let His living streams of healing love and peace flow through you, His temple. All He asks is for you to give Him the opportunity, by expecting and accepting His help. After all, He cannot do anything for you if you shut Him out by doubt, fear, or denial, can He? So open up and let His spirit flow through into every part of your being, into every corner of your consciousness and heart. Clear away all the hates, resentments, fears, bitterness, all feeling of frustration and aloneness. You are not and never can be alone, for "closer is He than breathing, and nearer than hands and feet." So make way for the greatest power in the universe to fill every part of you and make you whole!

He can and He will if you will let Him!

The Inevitable

Constance Walker

Small grains of sand,
Each equal to the other,
Compose the Holy Land.

Small drops of sea,
None greater than the other,
Create a Galilee.

And one by one,
Children of earthly Mother
Become the Holy Son.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 1, 1945

UNITY SUBJECT—*The Joy of Creative Power.*

INTERNATIONAL SUBJECT—*God's Joy in Creation.*
—Gen. 1:1-5, 10-12, 16-18, 26, 27, 31.

1. In the beginning God created the heavens and the earth.
2. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided the light from the darkness.
5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11. And God said, Let the earth put forth grass, herbs yielding seed, *and* fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.
12. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.

16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17. And God set them in the firmament of heaven to give light upon the earth,

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT—*God saw everything that he had made, and, behold, it was very good.*—Gen. 1:31.

SILENT PRAYER—*Through joy and gladness I surround myself with an atmosphere of happiness, good will, and co-operative service.*

The prophet who asked, "Who hath despised the day of small things?" understood the law of growth or increase from small beginnings. Most beginnings are small, but once a beginning has been made, the possibility of increase under favorable conditions may lead to mighty results. "Jehovah God formed man of the dust of the ground." A grain of dust has great potentialities for either good or evil, depending on the use that is made of it. Modern science reduces beginnings to still smaller proportions than grains of dust; it deals in atoms, electrons, protons, neutrons. In dealing with infinitesimal particles or units of energy or substance science enters the realm of the invisible and stands beside religious faith. Both begin their work with invisible power.

Divine Mind knows of no limitation upon its creative action. It works with the infinitely small, but it creates also on a colossal scale. "The heavens and the earth" were created first as an idea in Divine Mind, and the first sign of activity on earth was that of the Spirit of God mysteriously moving upon the face of the waters. After that came light, and light that did not have its origin in sun, moon, or stars, for these were not created until the "fourth day." Light came first at the command of God. It was not created. "Let there be light: and there was light." Divine Mind is light, separating itself from all suggestion of negativity or darkness. Light represents intelligence, understanding, while darkness represents ignorance. Light is divided from darkness as understanding is from ignorance. Divine Mind focused upon the earth threw light on material chaos and made possible the bringing forth of order.

In the Gospel of John is a later idea of creation; it is said that "in the beginning was the Word." A word would seem to be the smallest possible beginning; nevertheless the entire cosmos hinged on it, in this case the creative command "Be." God is Supreme Being, therefore the Word was God creating in His own image. All that God created was good. God "saw" that it was good before He went on to the next phase of creation.

In the original creation the constructive pole (dry land) and the negative pole (the gathering together of the waters) were established. Thus a nice balance was established. Increase was provided for as a principle in the creative impulse given to the earth. The herbs that it brought forth yielded seed, and the fruit of the trees had seed safely imbedded in their core. The good things that were created by Divine Mind were to continue to bless the earth in perpetuity.

Day and night represent balance in the universe. The greater light of day reveals to us the world that is close at hand, the life that is here and now. The lesser lights of night suggest to us infinity, the vastness of the cosmos, and our relative place in the scheme of things. They represent at the same time the vastness of our subconsciousness.

The creation of man after the likeness of Divine Mind made him at once master of the lesser creation of fish, birds, cattle, and creeping things upon the earth. These lesser creations all represent ideas in Divine Mind, but the dominant idea is that of mind itself, and it is in respect to mind that man excels. He is mind housed in a body that is suited to its perfect expression. He can make his world what he will, for he is endowed with the faculties of Divine Mind that make it possible for him to control and direct his destiny. As the seed is inclosed in the fruit, the ideas of life, Truth, power are involved in his mind and soul, and he has but to implant these in the divine substance of thought and cultivate them in order to bring forth a recurring harvest of varied good for himself and the world.

Perfection for the first creative work of God on earth is not claimed. God did not claim that it was perfect. "God saw everything that he had made, and, behold, it was very good." The first model of a man's invention is never perfect. It may be very good, it may even be good without qualification, but it is nonetheless a working model to be used as a basis for further experimentation. The perfect incandescent light bulb made by Thomas A. Edison was his two thousandth effort.

We too are working models, for we perceive that the Eternal is stirring in our heart, working through our hands, predominating in all our being, and in the joy of

this perception we gladly yield ourselves to "obeying the Almighty effort" to the end that we may achieve the perfection foreseen by Divine Mind as our rightful destiny.

QUESTIONS

1. Where do science and religion meet?
2. What was the light that came at the divine command?
3. What was the Word that was God creating in His own image?
4. What different kinds of understanding are represented by the greater light of day and the lesser lights of the night?
5. What mental harvest is symbolized by the seed in the fruit?

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Lesson 2, July 8, 1945

UNITY SUBJECT—*Divine Help in Our Continuing Effort.*

INTERNATIONAL SUBJECT—*Man's Failures and God's Promises.*—Gen. 6:5-7; 8:1, 4, 18, 20-22; 9:12-16.

5. And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart.

7. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them.

1. And God remembered Noah, and all the beasts, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him:

20. And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar.

21. And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.

22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

GOLDEN TEXT—*While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*—Gen. 8:22.

SILENT PRAYER—*Divine wisdom, moving in my mind as discernment, intuition, and understanding, is as constant and unfailing as the cycle of the seasons or the sequence of day and night.*

Throughout the Old and the New Testament the idea of a covenant between God and man persists. In its own strength the race is unable to attain to the perfection that it feels itself destined to attain, a perfection existing in the ideal Son-of-God man. We therefore seek

the reinforcement of the divine to enable us as individuals and as a race of aspiring men and women to reach the goal of our desire.

When we open our mind to the inspiration of divine wisdom we incur the responsibility of acting on the inspiration that we receive, of living by the clearest light that we have. We ask for light that we may use it habitually to walk with confidence and certainty in the way of life. We covenant with God to obey as God covenants with us to reveal to us the truth that we need to know. The relation of man to the Divine Spirit has a dual aspect: a giving of the law on the one hand and an observance of it on the other. As we obey we find life easier to live. As we disobey we find ourselves overwhelmed by the negative conditions that result from disobedience. The story of the Flood is a valuable lesson to us in the light of certain facts in our life and affairs as well as in our mind and body.

The powers of perception, reason, and reflection make of us free agents. We can and do choose our own course or, failing to choose, we drift with the ebb tide of the race thought and are lost in it. As the earth is three fourths water and one fourth land, so the race mind is more negative than constructive. We reverse this ratio only by aligning ourselves with the divine and expressing faithfully the leading that it gives us. If we allow negative thoughts or impulses to drown our better nature we find ourselves helpless in their flood tide. If we lift ourselves above them by relying on the original spark of divinity in our being (the Ark of the Covenant) we are able to survive until negations are "assuaged" and we stand once more on the solid ground of constructive Truth.

The picture of God's repenting of having made the

earth cannot be taken as a literal statement of fact. It is a symbolical representation of the incidence of catastrophies in the natural world. It can be applied also to the inner world of spiritual cause and effect, where the connection between the two is not clear. The reason given for God's having repented of making the world is man's failure to keep the divine law. He is therefore to be ruthlessly destroyed, and with him the beasts, the creeping things, and the birds are to be wiped out. These forms of life are altogether innocent of blame in connection with the failure of mankind to keep the divine law, but because they can never rise above the animal consciousness they are to be destroyed. The perpetuation of the animal consciousness is not the aim of divine law. Something higher, something capable of developing Godward is the divine intention.

When "man became a living soul" he became capable of spiritual development. Unless he fulfills this high destiny his life is a meaningless waste of primal energy, and he is not really alive in the sense that he is keeping the law of life. That law is not operative at the "sea level" of mere animal existence. It applies to the climb toward the mountain heights of spiritual awareness and experience. It implies obedience to the urge to rise higher, to stand firmly on the rock of Truth, to be rather than to feel or enjoy. Awareness is feeling, but it is also conviction, certainty of faith, assurance of principle.

We can be as sure of the spiritual truths underlying life as we are of the sun's shining to form the rainbow in the clouds. The rainbow is a sign that the shower is over and the sun is out again. Spiritual truth is also refracted through the mists of negation that tend to shroud our understanding in the darkness of ignorance.

We are not to allow ourselves to be submerged by negative thoughts and circumstances. As we bring divine power and divine love to bear on these things they are altered to a state of lesser density, as ice is changed to water and water to mist under the rays of the sun.

The "sweet savor" of clean living that we offer up to God is a token of eternal life, as it is a foretaste of it here and now. The animal consciousness need not be unclean. It is cleansed by immersion in spiritual consciousness. In the "bow in the cloud" we see the promise of the progressive regeneration of all life.

QUESTIONS

1. When we seek the reinforcement of the divine what responsibility do we incur?
2. What is our part of the divine covenant?
3. In what way is the lesson of the Flood valuable to us?
4. How can we become constructive rather than negative in our attitude toward life?
5. Why is God represented as repenting of having made the earth and man?
6. With respect to mankind what is the aim of the divine law?
7. What does the "bow in the cloud" typify to us?

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Lesson 3, July 15, 1945

UNITY SUBJECT—*The Function of Faith.*

INTERNATIONAL SUBJECT—*God's Purpose for Abraham.*—Gen. 12:1-9.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

GOLDEN TEXT—*In thee shall all the families of the earth be blessed.*—Gen. 12:3.

SILENT PRAYER—*Faith in God gives me steadfastness in all the fluctuations of chance and circumstance so that I stand fast in the assurance of all good.*

Faith in God leads to exaltation of mind and heart. The name Abraham means "father of exaltation." For thousands of years this Chaldean dreamer who dared to follow the urge of the inner voice and separate himself from idolaters to found a faith in the one God has been a type of faith to all men. The greatness of Abraham is beyond question, a greatness that consisted in the constancy and scope of his faith and in his loyal expression of it in his life.

The function of faith is to elevate the mind and at the same time to steady it. Moses lifted up the serpent in the wilderness that the people might look up at it and

be healed. The serpent is a form of elemental life, and since the nature of life was little understood the serpent was invested with mystery and this fact led to its being worshiped by early mankind. The elevation of mind that came from such contemplation could not have been great. Jesus Christ taught His disciples the universal elevation of mind that comes from looking to the Christ. "I, if I be lifted up from the earth, will draw all men unto myself."

The mere act of looking up helps to elevate the thoughts. For this reason the church altar is high enough to make the upward look necessary in the worshipers.

Faith is the greatest uplifting power known to the average person. So strong is it that it can lift us completely out of our humdrum routine and give us not only a new outlook on life with a new set of values but even new surroundings and new conditions in the outer world. In Ur of the Chaldees Abraham could not have realized the freedom that made it possible for him to put his whole faith in God and build up a greatness of spirit that invested his name and his life with a blessing to "all the families of the earth." The daring of the pioneer spirit gave him that freedom.

In our time pioneering is done largely in the inner realm of the mind. New avenues of thought, new fields of research and study are constantly opening up to those who devote themselves heart and soul to the quest of truth in its various aspects. Underlying all these quests is faith. Columbus believed that he could find a new route to the East Indies, and he found a new world. The Curies believed that they could isolate radium, and after a long series of almost heartbreaking efforts they succeeded. Others discover new particles of substance with unsuspected properties. All are seeking new forms

of power, and have faith that they will be found. They are being found almost daily.

Faith has the quality of enabling us to succeed in what we wish to undertake. It urges us on to win through to the goal. Abraham and those whom he took with him "went forth to go into the land of Canaan; and into the land of Canaan they came." There is no wavering, no uncertainty.

The burdens of the world press down with crushing weight on the mind and heart of man. Unless we have faith in the lifting power of the Christ we may easily go down under them. "My burden is light" because the Spirit of the Christ lifts it from my mind and leaves me free. This is a good thought for the burden bearer. The name Shechem means "shoulder, a burden." There Abraham built "an altar unto Jehovah, who appeared unto him." Faith turns its burden over to God and goes free.

Faith in the highest gives humility as well as loyalty. Wherever Abraham pitched his tent he also "builded an altar unto Jehovah, and called upon the name of Jehovah." The constant reliance of mind and soul on the thought of God is more steadying than any other habit that we can form.

Bethel ("the house of God") represents the divine presence and our consciousness of oneness with it. The name Ai ("heap of rubbish") represents counterfeit faith, and from this it is well to hold aloof. Our altar should be built on surer foundations than superstition or fable. It should be dedicated to the highest and best that we can conceive of.

QUESTIONS

1. What effect has faith on the mind and heart?
2. Where do we find the surest elevation of mind?

3. In what fields do we find faith, represented by the pioneering spirit, today?
4. Does faith give us the power to succeed in our undertakings?
5. Do humility and loyalty have their roots in faith?
6. How can we be on the alert to detect counterfeit bases of faith and remain true to the highest?

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Lesson 4, July 22, 1945

UNITY SUBJECT—*The Source of Blessedness.*

INTERNATIONAL SUBJECT—*Abraham's Practice of Brotherhood.*—Gen. 13:1-12.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.
2. And Abram was very rich in cattle, in silver, and in gold.
3. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Bethel and Ai,
4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah.
5. And Lot also, who went with Abram, had flocks, and herds, and tents.
6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7. And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.
8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.
9. Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right, or if *thou take* the right hand, then I will go to the left.
10. And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before

Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.

11. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

GOLDEN TEXT—*Let there be no strife, I pray thee, between me and thee . . . for we are brethren.*—Gen. 13:8.

SILENT PRAYER—*In pursuit of All-Good I willingly surrender the claims of sense, and follow the commands of the higher law.*

When we lift our faith out of the realm of materiality and give it a spiritual basis on which to rest we find that it is no inconsiderable power. In everyone's life faith plays a large part, and in many many persons' life it is the dominant faculty. When "Abram went up out of Egypt, he, and his wife, and all that he had," he "was very rich in cattle, in silver, and in gold." Those who put their faith in even material things find their material possessions increased. Egypt represents the realm of materiality.

The meaning of the name Lot is "hidden," "concealed." Metaphysically Lot represents the subjective phase of faith, whereas Abram represents the expansion of objective faith in the consciousness. When we begin to cultivate faith consciously the subjective side seems very important. The flesh consciousness (represented by Lot) comes into fuller expression. Lot also had flocks and herds and tents.

When faith is employed in accumulating substance and when the beneficent power of Spirit is also recognized and kept in mind, there follows a clash of forces.

The bodily powers cannot be kept in harmonious action when there is a divided purpose in the mind. "The land was not able to bear them, that they might dwell together." Any attempt to keep faith selfless and self-centered at one and the same time leads to a disruption of the elements that conserve our unity. There was strife between Lot's and Abraham's herdsmen.

Where there is a sharp cleavage between the call to higher, unselfish expression and the realization of selfish desires through the use of the spiritual law of faith, an accounting must be made and a readjustment brought about. Otherwise the elemental life forces in the organism (the Canaanites and the Perizzites) will reassert their control of our life and exalt the claims of sense consciousness. If we do not wish to revert to the instinctive life of the lower orders of animals, we must take stock of our faith and understand that its positive and negative elements must be separated in our life. If our faith in God is unmixed we can allow the subjective element to take its own position. Abraham allowed Lot to take his choice of the entire land, and Lot chose the "Plain of the Jordan" because it was well watered and "like the garden of Jehovah."

With reference to faith the true source of blessings is not materiality, although great wealth may be accumulated through faith in materiality. Our blessings come from the inner source of immaterial values. Abraham had faith in God; therefore he did not hesitate to let Lot choose his portion of land first. Abraham remained in the less desirable land of Canaan (lowland). This land represents the unlimited elemental forces of Being in which we are placed and to which we give character through our faith in God as omnipresent Spirit. It has great potentialities, and it is our privilege to develop

hese and give them adequate expression. We redeem he body consciousness by obedience to divine law.

Abraham was repeatedly assured that his faith would e rewarded; that the land in which he dwelt as a oreigner and a stranger would belong to his descend- nts who were to be "as the dust of the earth," not to e numbered for multitude. The selflessness that makes man content with little, if only his name may con- inue to live in his descendants and they may be blessed nd prospered, is a step toward spiritual consciousness; or it leads him to take thought for others and to live vith their good in mind rather than his immediate leasure. Abraham had this long-range vision of great- ess and was satisfied to let the fulfillment of Jehovah's romise come in divine order without seeing it with is natural eyes. He saw the fulfillment with the eye f faith.

Faith in the sureness of divine law is an immense lessing in that it gives a person patience to await the vorking out of the law into expression in the natural vorld. Since the law is not recognized nor often con- ciously invoked, the process of bringing it into expres- ion is sometimes long and involved. Recognition of the aw and conscious use of it bring the quick and power- ul response that the metaphysician knows as demon- tration.

QUESTIONS

1. Does faith operate in the realm of materiality as well as in the spiritual realm?
2. Should the subjective and objective elements of faith be harmonized in consciousness or is it better to distinguish between them (separate Abraham from Lot)?
3. When they separated why did Abraham allow Lot to take his choice of the entire land?

4. What is the true source of our blessings?
5. How is the body consciousness redeemed?
6. Why is patience often needed in bringing the divine law into expression in the life?

Lesson 5, July 29, 1945

UNITY SUBJECT—*The Patience of Faith.*

INTERNATIONAL SUBJECT—*God's Covenant with H People.*—Gen. 17:1-10.

1. And when Abram was ninety years old and nine, J hovah appeared to Abram, and said unto him, I am God A mighty; walk before me, and be thou perfect.

2. And I will make my covenant between me and the and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with hi saying,

4. As for me, behold, my covenant is with thee, and th shalt be the father of a multitude of nations.

5. Neither shall thy name any more be called Abra but thy name shall be Abraham; for the father of a multitu of nations have I made thee.

6. And I will make thee exceeding fruitful, and I w make nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and th and thy seed after thee throughout their generations for everlasting covenant, to be a God unto thee and to thy se after thee.

8. And I will give unto thee, and to thy seed after thee, t land of thy sojournings, all the land of Canaan, for an eve lasting possession; and I will be their God.

9. And God said unto Abraham, And as for thee, th shalt keep my covenant, thou, and thy seed after thee throug out their generations.

10. This is my covenant, which ye shall keep, betwe me and you and thy seed after thee: every male among y shall be circumcised.

GOLDEN TEXT—*I will establish my covenant b*

ween me and thee and thy seed after thee throughout heir generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.—Gen. 17:7.

SILENT PRAYER—*Unwavering faith gives me patience to await the working out of the divine law into manifestation.*

To the race mind the story of Abraham is that of a man whom God chose arbitrarily, singling him out as he recipient of special blessings and making him such promises as no other man up till that time had ever eceived. The truth is that to receive the promised blessngs Abraham had to meet certain definite requirements. The first recorded promise, made to him when he was eventy-five years of age, was in part: "I will bless hee . . . and be thou a blessing." According to today's esson, twenty-four years later Abraham was told: "I m God Almighty; walk before me, and be thou perect." Obeying these commands qualified him to beome a party to a divine covenant under which he would be "the father of a multitude of nations."

To be a blessing is to lose sight of selfish motives nd self-seeking states of mind and act constructively nd objectively for the common welfare. To walk before God and be perfect is an undertaking that calls for inflagging faith. Perfection is gained first in the realm of faith. For a quarter of a century Abraham believed hat he and Sarah would have a son and that this son would hold fast his father's faith in the one God and pass it on to the generation following him. If the promse of a son was long in being fulfilled, the promse of a multitude of nations as Abraham's descendants was immeasurably longer; but both were fulfilled.

To believe in God is the only right course. Abraham

"believed in Jehovah; and he reckoned it to him fo righteousness." It is right for us to believe that th highest ideal of which we can conceive is not too hig to be true and attainable. However impossible it ma seem, its attainment is made possible through faith fol lowed up with works. Not only was Abraham to be per fect; he was to "walk before" God, that is, make hi life conform to divine law.

An unflagging walk with God enables us to brin our covenant with the divine out of the future tens into the present. God said to Abraham, "I will mak my covenant between me and thee," but later whe "God talked with him" He said, "Behold, my covenan is with thee . . . for the father of a multitude of nation have I made thee." Perfected faith brings quick fulfill ment in the ideal, and this fulfillment we are to claim

Faith gives the long-range view, allowing us t identify ourselves with the future as well as with th past and the present. It takes two to make a covenan or a contract, and this covenant was to remain in forc forever, be an "everlasting covenant." This stipulatio presupposed an everlasting persistence in faith, since th covenant was given only when faith was made perfect It would cease with the failure of faith, for such fail ure would nullify its provisions.

Through faith Abraham made a new name for him self. He brought his faith in God into the multitude o his manifested thoughts and acts. Through faithfu obedience to the urge of the Spirit we also graduall develop communication with the supermind and com in contact with the reality of the power of the invisibl realms.

The keeping of a covenant or a promise require on our part more than a new name and the assuranc

of an eternal heritage. Substance is necessary to its proper expression. Therefore "all the land of Canaan, for an everlasting possession" is given on condition that Abraham's descendants hold to Jehovah as God. When our consciousness includes divine substance we are not restricted.

A further requirement of our covenant with the divine is circumcision. To us this means what it meant to Paul, who wrote that "circumcision is that of the heart, in the spirit not in the letter." We are to keep our hearts with all diligence; to live clean, upright, unselfish, devoted lives. To do this is to keep the law of life, the covenant with God, and as we do so we inherit the blessings that inhere in the divine law. By patient faithfulness we enter the borders of God consciousness and become qualified to covenant with God or undertake to enter into eternal life through the medium of the divine.

QUESTIONS

1. What requirements did Abraham have to meet before God could covenant with him?
2. What faculty first reaches perfection of expression?
3. How do we make our covenant with the divine a present working arrangement?
4. Does substance have a part in the keeping of a covenant?
5. What is circumcision of the heart? How do we observe it?

Pray for Victory

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM ASHAMED to think I have not written before to thank you for your wonderful help when I needed it so badly for my heart and for hardening of the arteries. When I was examined after six weeks there was not any sign of any difficulty, and I cannot thank you enough.—*Mrs. A. C. R., Kansas.*

I WROTE YOU a few weeks ago asking you to pray for my husband. I daily used the affirmations you sent me and I am thankful to say that he is much improved in health. Soon after I wrote to you for prayers he began to gain strength, and he gained five pounds in weight. Continue to pray for us, as God has wonderfully blessed us in every way.

I also wrote to you sometime ago asking prayers that my husband might stop drinking. I can truthfully say that he has not taken a drink in six months, and he says he does not have any taste for it. I am so thankful to God and my Unity friends for these blessings. God bless each and every one of you all, and may you have many, many blessings.—*B. G., Georgia.*

I WAS operated on for cancer of the liver and pancreas

and the doctors gave me up. My wife, being a graduate nurse, stayed with me at the hospital for almost two weeks. She wrote to her cousin in Los Angeles telling her about my illness.

In reply her cousin said that she was praying for my healing and sent me clippings from *Weekly Unity*.

My wife wrote to the Society of Silent Unity for prayers. Up to that time I never had been interested in healing through prayer, but I prayed that the Lord take me because I suffered so much pain. The Lord answered your prayers, because I am healed and have gained twenty-seven pounds in the last two months.

The doctors and everyone knowing how low I was say it is a miracle.

I want to thank you for your prayers and help received.—*G. W. L., Washington.*

,,,,,,,,,,,,,,,,

Filled with Plenty

LAST May I asked for prayers about securing a new position. As I reported to you shortly afterward, I secured a splendid one. I then asked for prayers about securing suitable living accommodations. The housing situation was really "tight." However at the precise moment when I needed the accommodations they were made available. We moved in, and everything came through in first-class shape, and we are now comfortably settled.—*W. B., Canada.*

WHEN I wrote to you the first week in June I said I was praying about a certain job and would feel more secure if I knew you were praying with me. Well, on June 17 I got the job! I know it means present and postwar security, and I am not denying that it all came through prayer.

At present I am concerned about finding an apartment, and I know I will. In this day and age it is almost next to impossible; but I am thinking positively, so I cannot help but find one.—*M. P., Wisconsin.*

He Shall Have Abundance

I AM INCLOSING my check for the amount saved in my prosperity bank. Please send me *Daily Word* for a year. The remaining money I should like to have used in prison work.

Please continue your prayers for me. I know in my heart that without your prayers I could never have succeeded in my work as I have done. Friends predicted that I might as well not try to collect the many bills owing my husband, but I continually referred to *Prosperity* and *Mightier than Circumstance,* two books I have bought since my husband's death; and then knowing that you were praying for me, I took on new courage. Consequently I have seen miracles take place. I have collected bills dating back to 1930! My friends have marveled at my success! They did not know the power behind the throne—God and Unity! I have also had a degree of success in a business in which I never dreamed I could succeed.

May God bless you in the wonderful, wonderful work you are doing!—*Mrs. G. J. M., Mississippi.*

Hearken unto Me

SOME TIME ago I wrote to you for prayers that my family and I might be led to the right place to live. Our prayers have been answered. You remember we were living in a one-room dwelling, without any conveniences, not even water on the place. How differen

hen prayers are answered! We were guided to a use, seven rooms and four garages, a very nice place a good location. We have three rooms rented to very ce young men.

Our way has been opened, and we are buying this ace with the rent from garages and rooms. It alone eets the payments on the property. God has answered r prayers, much more than we asked. My husband d I are so contented and happy, and I am thanking od all the time for this blessing and answer to prayer. 'e never receive a dollar without giving our blessed ther His tenth. Thanks for your prayers. My hus- nd's health is better too, since he is more contented. *Mrs. A. H., Pennsylvania.*

He Is My Refuge

IS WITH grateful heart and thankfulness to God and nity that I can report I am better. Will you please con- ue to pray for my high blood pressure, which has opped since your prayers began. I would like to ask u to remember me on November 10, at 1:30 p. m.; o on November 14, at 1:30, as I have to have a oth out, also an impression for a lower plate. I have d so much trouble with my upper plate that I am pray- g this one will be perfect.

Now as regards my bank, it has brought wonderful ults. My husband got a raise. I was given a dollar l instead of a five in change at a gift shop. I didn't tice it until the next day. I was quite upset, but I came still and turned it over to God. Yesterday I nt in, and the owner came up and gave me the other ur dollars. I at once thanked God.—*L. G. T., New rk.*

Silent UNITY

I think and speak the Truth, and I ra-
diate the light of my words.

The Society of Silent Unity, founded more than fifty yea ago, is the healing department of Unity School, ministerir without seeing them, to those who need help.

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings those to whom we minister. "Give, and it shall be given un you; good measure, pressed down, shaken together, runni over."

Our Silent Unity group numbers some hundred consecrat workers who are devoting their lives to God's work for h manity. They are proving daily that physical, financial, ment and spiritual difficulties can be overcome by righteous pray Even though everything else may have failed, we shall p *with* you, for we have faith that "with God all things possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. Sil Unity is praying always, and your co-operation in prayer is mutual benefit. Do not hesitate to write to us for help beca your problem is personal. All correspondence is confidential

Address your request to Society of Silent Unity, 917 Tr Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

e following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ningham—Harriet Price, 406 N 22

ARKANSAS

le Rock—Mary Wayman, 117 E 15

ARIZONA

be—Sarah Lightle, 117 E Oak

CALIFORNIA

ambra—Gertrude Hall, 100 N Garfield
ersfield—Della Shutts, 320 Brower dg
celey—Susanna Scott, 2401 Dwight
erly Hills—Ruth Rae, 242½ S Beverly
oga Park—Nannie Highnote, 20126 rathern
pton—May Butterworth, 115 N nester
no—Alice Stokes, 171 Blackstone
dale—Geraldine Johnsen, 119 S enwood; Mary Adams, 724 South *lywood*—Rose Schneider, 1162 N St ndrews
ewood—Maude Galpin, 226 E Spruce
g Beach—Louise Newman, 935 E roadway
Angeles—Ernest C. Wilson, Norma night Jones, 635 S Manhattan Pl; ina Fisher, 3010 Palm Grove; Emma ke, 2120 S Union; Alfred Williams, 5 S Hill
rovia—Unity, Monrovia Woman's club
ong Beach—May Butterworth, 220 E
land—Rose Emery, Ebell club; Alma orse, 1433 Madison
dena—William Stack, 60 N Mich
rside—Katherine Sweaney, 3614 Ninth
amento—Naomi Anderson, IOOF hall
Bernardino—Dr & Mrs H P Nicholls, 3 D St.
Diego—Marie Fleming, 1944 30th
Francisco—Robert Hulbert, 126 Post
ta Cruz—Alice Hopkins, 151 Garfield
ta Monica—Mr and Mrs L L Hill, 528 rizona
—Della Shutts, Savoy hotel
Nuys—Mary Hider, 14416 Victory
ttier—Louise Newman, 410 S Greenaf

COLORADO

ver—Mabel Beech, 1555 Race

CONNECTICUT

geport—Helene Kersten, 610 Fairfield
ford—Harriet Gilbert, Brown Thomas dg
Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

hington—Margaret & E Roy Feldt, ew Colonial hotel

FLORIDA

water—Louise Beaty, West Coast otel
Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool Hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

LOUISIANA

New Orleans—Elois Echlin, 222 Balter

bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Lu Dora Be Vier, 72½ N Saginaw
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 3625 Carter; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zegat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marion Hoagland, YWCA
Binghamton—Carol Gillespie, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee
Buffalo—Lillian Matthews, 271 Dela
Flushing—Adele Woodruff, 135-42 4
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W Crichton Boatwright, 500 5 ave; phine Seimon, 400 E 59; John Coul 600 Madison; Courtenay Johnson 2523 7th ave; Nanna Sutton (col) W 110
Rochester—Elise Rosenburg, 29 Gibb
Roslyn Heights—Adele Woodruff, Mineola
Syracuse—Mae Lundahl, Onondaga
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Co

OHIO

Akron—Ralph O'Day, Jessie Maloney S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th
Cincinnati—Unity, Masonic Temple, and Broadway; Margaret Norwood, ton hotel; Effie Smith, 3047 Madis
Cleveland—Earl & Martha Anthony, tel Cleveland
Columbus—William Quinn, 50 W
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marrietta—Orella Werner, 424 Fr
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh
Toledo—Wallace Tooke, Commerce bldg
Warren—Everett St John, 2d Natl bldg
Wellington—Margaret Jones, 419 C land
Youngstown—Everett St John, Home & Loan bldg
Zanesville—Orilla Werner, Shultz

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Mid bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) West
Philadelphia—Margaret Feldt, St J hotel
Pittsburgh—Edward Robinson, 233 O

TENNESSEE

Memphis—Elizabeth Chester, Chisca
Nashville—Mary Turner, 1816 Bro

TEXAS

Amarillo—Eugenia Lane, Blackburn
Dallas—Ruth Gillespie, 2030 Cosm
El Paso—Mabel Peck, 305 E Fra

ort Worth—Ruth Cillespie, Texas hotel
ouston—Lillian Bruss, Milam bldg; Corine Smith (col) 1302 Schwartz
n Antonio—Mary Myles, Maverick bldg

WASHINGTON

remerton—Marian Brown, Civic Recreation bldg
ennewick—Beulah Scott, Arrow Grill
attle—Unity, Ben Franklin hotel
enatchee—Beulah Scott, Columbia hotel
akima—Beulah Scott, 109 S 4

WEST VIRGINIA

untington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

eloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

"When a boss says that his employees are interested only in their pay checks, is he admitting that he has failed to do his job well?" asks the editor in announcing a *Good Business* article by Morris M. Lee entitled "This Firm Interests Its Employees." Mr. Lee discusses an actual employee-management situation.

■

More than anything eight-year-old Irene desired hair ribbons. While helping in the garden with her shovel she remembered the minister's sermon in which he frequently quoted, "Whatsoever ye shall ask in prayer, believing, ye shall receive." Irene decided to ask for a shovelful of ribbons. Her experiences are told in *Wee Wisdom* by Ann Roe Anderson in the story "A Shovelful of Ribbons."

●

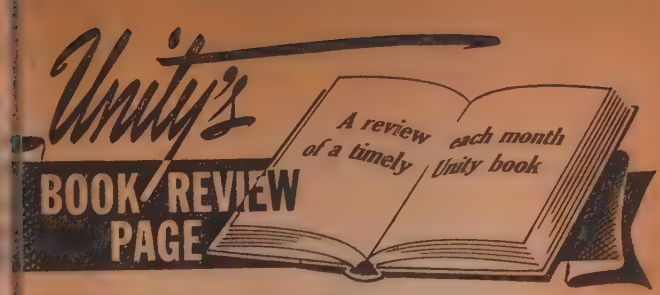
Daily Word is twenty-one years old. July is its birthday month, and this month's issue is dedicated to Frank B. Whitney and his idea of publishing a magazine of daily devotional lessons, which would make Truth clear to minds of varying degrees of spiritual unfoldment.

■

"We men of earth have here the stuff of Paradise," wrote Edwin Markham. This is the basis of Sheldon Shepard's article "The Stuff of Paradise" in the July 8 issue of *Weekly Unity*.

●

In a true-experience story in *Progress* Clara McCoy Borjes lists the blessings she desires from the peace that is to come. Her story is entitled "One, Two, Three Four, Five!"



Mightier than Circumstance

By Frank B. Whitney

God sent us into the world free from limitation, and the purpose of our study of Truth is to regain our freedom from limitation, which is race-imposed. One is lifted above any limitation or any problem by attaining the high consciousness of the presence and power of God. By calling upon God's power one becomes mightier than circumstance!

In his book *Mightier than Circumstance* Mr. Whitney wrote: "You are unlimited! The presence of God is ever with you, inspiring you to rise out of all human concepts of limitation and accept His Truth. You can do whatever you want to do. You can be whatever you want to be. You can have whatever you want. But one thing is necessary. You must be able to reach the high consciousness in which you know that there are no limitations."

Mightier than Circumstance is a collection of thirty-nine articles and poems written by Mr. Whitney while he was editor of *Daily Word*. Every item is filled with ideas for adapting Truth to day-by-day living.

(*Mightier than Circumstance* is priced at $1 in the standard binding; at $2 in the de luxe edition.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmor
Master Class Lesson
New Ways to Solve Old Problem
Whatsoever Ye Shall As

(The books listed above are $1 each in standard edition; $2 de luxe binding)

How I Used Truth	standard only	$1.(
Working with God	standard only	1.(
Finding the Christ	*Russian*	.(
Lessons in Truth	*Russian, Spanish, Dutch*	1.(
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.(
The Mental Equivalent	*German* $.10; *Russian*	.(

For Healing

Christian Healing	de luxe $2; standard	1.(
Divine Remedies		.(
Jesus Christ Heals	de luxe $2; standard	1.(
Truth Ideas of an M. D.	de luxe $2; standard	1.(
You Can Be Healed	de luxe $2; standard	1.(

For the Home

Meatless Meals	cloth	1.(
You and Your Child	de luxe $2; standard	1.(

For Inspiration

As You Tithe so You Prosper		.(
Finding the Christ	*German, Swedish, English*	.(
Have We Lived Before?	de luxe $2; standard	1.(
Inner Vision		.(
Mightier than Circumstance	de luxe $2; standard	1.(
Prosperity	de luxe $2; standard	1.(
Sunlit Way, The	de luxe $2; standard	1.(
Unity's Fifty Golden Years	paper	1.(

For Devotion

All Things Made New	de luxe $2; standard	1.(
Bible, American Standard Edition		4.(
Book of Silent Prayer		.(
Contemplation of Christ, The		.(
The Silence		.(
Unity Song Selections	cloth	1.(

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.(
Know Thyself	de luxe $2; standard	1.(
Metaphysical Bible Dictionary		5.(
Mysteries of Genesis	de luxe $2; standard	1.(
Talks on Truth	de luxe $2; standard	1.(
Teach Us to Pray	de luxe $2; standard	1.(
Twelve Powers of Man, The	standard	1.(
What Are You?	de luxe $2; standard	1.(

Greeting Booklets

Are You Getting All You Want from Life? .10
Breath of Immortality .10
Challenge of the Dawn, The .10
Daily Resurrections .10
Gifts for the Christ .10
God Is Blessing You Now .10
Great Helper, The *French, English* .10
He Passed This Way .10
Holy Bread .10
Joy Cometh .10
Life Is Consciousness
Prayer of Prayers
Protecting Presence, The
Recipes for Living
Song of Life, The
The Mental Equivalent
Turning Point, The
Twenty-Four Golden Hours
Way of Faith, The
Where Blessings Begin
White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures 1

NEWS from UNITY

"It is most interesting to ote that when Job is passing brough trials of boils, lack, nd despair he knows about God; but when in the final hapter of the great book he ruly knows God the boils fall rom him, riches are heaped pon him, and he finds peace. here seems to be quite a ifference between knowing bout God and really, truly nowing God." We must seek o know God, according to harles H. Mattern in his ar- icle "The Power of Affirma- ion," which will appear in ugust Unity. *Mr. Mattern ays it is by affirmation that ve widen and deepen the in- ard kingdom in order that God's limitless resources may ave free rein to flow through ur life.*

oldier Literature Helps Millions

From time to time in these olumns you have doubtless read notices about the pamphlets and cards that Unity has prepared especially for free distribution to servicemen and their families. Although we knew that thousands of copies of this literature had been distributed since we first began offering it in 1940, we did not compile the actual figures until recently, and we believe you will be interested in our findings.

In the past four years we have sent to men and women in service all over the world and to their relatives at home a total of 1,283,833 of these free cards and pamphlets. Considering that each card and pamphlet has probably been shared with at least one other person, you can understand our feeling of satisfaction in knowing that this comforting literature has been a help to millions.

The free cards and pamphlets for servicemen are sent to anyone upon request.

Puerto Rican Welcomes El Sembrador

From Puerto Rico comes this appreciative letter: "I have just read a copy of *El Sembrador*. I am an ordained minister and would like your help. Please send me back copies of *El Sembrador* and other Unity publications in Spanish; I will use them not

only for my own spiritual benefit but for the good of the people in my parish through personal work and from the pulpit."

El Sembrador, the Unity periodical printed in Spanish, is published four times a year, and is available (without charge) to anyone interested in having the Truth message in Spanish.

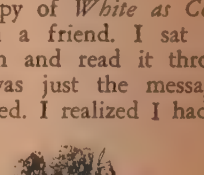
If we want the Father within, which is the Christ, to manifest Himself as all things through us, we must learn to keep the mortal of us still, to still all its doubts and fears and false beliefs, and to hold rigidly to the "Christ only."—*H. Emilie Cady; How I Used Truth.*

Army Exchange Service Selects Wee Wisdom

Wee Wisdom, Unity's magazine for children, was recently selected by the Army Exchange Service to be listed in a special booklet being prepared for the armed forces. One of the functions of the Army Exchange Service is to provide facilities through which men and women in service overseas can purchase various articles for "friends back home."

"Just the Message I Needed"

"This morning I received a copy of *White as Cotton* from a friend. I sat right down and read it through. It was just the message I needed. I realized I had not



been seeing the beauty around me. I had been too hurried to hear the birds, but the message in the little booklet *White as Cotton* opened my eyes and ears. I am very grateful to Unity for publishing this message."

Rereads Daily Word

"I would not be without *Daily Word* for one day," writes a friend in Washington. "When a lesson appeals to me in a special way I turn down the corner of the page to remind me to reread it. By the time the month is over and all the lessons have been read nearly every page has the corner turned down. I wish everyone could read *Daily Word* and receive from it the inspiration it gives me."

Unity Training School

The fourth term of the Unity Training School will begin August 6 and continue through August 31. Classes will be given by Rose Emery, Louise Beaty, Ruth Gilpin, Nettie Wyatt, Blanche Huntsinger, Richard Lynch, and

Mr. and Mrs. Charles Fillmore. The fifth term will begin September 10 and will continue through October 5.

For further information about the training school write to Unity Training School, Lee's Summit, Mo.

Twins Like Wee Wisdom

A friend in Montana writes: "I feel it is my duty to express my appreciation of *Wee Wisdom*. There is so much good material in it, yet it is small and inexpensive. I speak from experience, as I subscribed for it when I was nine years old. Now my twin

daughters, nine years of age, are reading it. They love *Wee Wisdom* and take each issue to school, where the stories are read and the art work used by the rest of the class. It is a joy to have this live little magazine for my daughters."

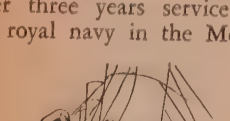
Trust the Christ Mind

The Christ mind in you never sends out anything but positive thoughts. His messengers are those that smooth the way and make progress easy. He arranges things for the highest good of all. If you put any matter in His care, you must not worry about it. However it comes out, it will be for the best.—*Dr. C. O. Southard; Truth Ideas of an M. D.*

"I Owe It All to Truth"

"I owe it all to Truth," writes the wife of a commanding officer of one of His Majesty's ships. Because she tells of definite ways in which she has been helped by the truth she has found in the Unity teachings we share her letter with you:

"Since my husband came back to the United Kingdom after three years service in the royal navy in the Medi-



terranean, he says I am becoming more lovable and understanding, and I do not lose my temper or get upset over problems. This I feel is a great compliment, and I owe it all to Truth. I am so thrilled to think that I am really putting it into practice so noticeably. Our prayers have been answered for my husband's protection all through the war. We have kept our faith strong; knew that God had the power to take care of him and his crew. My husband reports there has not been a casualty on board, although tragedies have happened all around."

This Unity friend is enrolled in the Unity Correspondence Course, having begun her study while her husband was in the Mediterranean. If you desire to acquire more knowledge of Truth why not investigate the Unity Correspondence Course, a plan of study by which thousands have prepared for their own spiritual growth and for leadership of others seeking freedom in Truth. For information, write to the Correspondence School Department, Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

"The Traveler"

"He has put on invisibility.
Dear Lord, I cannot see—
But this I know, although
the road ascends
And passes from my sight
That there will be no night
That You will take him
gently by the hand
And lead him on . . ."

The foregoing lines are a portion of the poem "The Traveler," by James Dillet Freeman of Silent Unity. This poem appeared in March *Daily Word* and many persons suggested that it be published in leaflet form, since they desired to pass copies along to friends who are meeting bereavement. The leaflet is priced at 5 cents.

Are these books in your Unity Library?

ANY UNITY STUDENTS are building Unity libraries in their homes. They start their libraries with any Unity books they have, and r new books from time to time. Unity's special offer of six $1 books $5 gives you a splendid opportunity to add to your Unity library o start building one today. Unity recommends these books by six tanding Unity authors:

HRISTIAN HEALING, by Charles Fillmore, cofounder of the Unity k. This book is a metaphysical textbook for the advanced student. eals with the power of the spoken word, the relationship of prayer praise, the scope of the imagination, and other interesting factors he application of Truth.

OW I USED TRUTH, by H. Emilie Cady, author of *Lessons in Truth*, powerful and profound presentation of Truth in application to yday life. It is a clearly written and compelling invitation to tice Truth as it is learned.

NOW THYSELF, by Richard Lynch, is a masterly presentation of th principles by one who has risen to great heights through his ap- ation of these principles. Doctor Lynch explains in KNOW THYSELF t Truth is and explains man's true relationship to God.

ORKING WITH GOD, by Gardner Hunting, businessman, personnel ner, author, who approaches the subject of prosperity from the dpoint of divine law. He says: "Law always works—anywhere, ywhere, and forever."

HE SUNLIT WAY, by Ernest C. Wilson, leader of Christ Church, ty, Los Angeles, California, who points out that the sunlit way ugh life, is one of constructive thinking. This book is full of nd, workable Truth and can be followed hour by hour if need be elp you express your divine self in your daily life.

OU CAN BE HEALED, by Clara Palmer, former trained nurse and nt Unity worker, who shows that disease has no hold upon anyone realizes that his life is divinely derived and sustained. Any health blem will yield to the power of God through the use of the divine nciple of health outlined and explained in YOU CAN BE HEALED.

These Books Are Priced at $1 Each, or Six for $5

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

God Works through You

God's will for you is perfect health, joy, peace, and plenty. is ready and waiting to give you these blessings, but remem that you too have a part to play. No matter how much desires to shower blessings upon you, you must co-operate Him in order to receive them. You must be an open char through which God's good can flow into your life.

Unity's Prosperity Bank plan will help you become o and receptive to your good. Each day for seven weeks c centrate on the special prayer, as you deposit a coin in Bank. Then all through each day keep your mind filled w rich, loving, positive, optimistic thoughts. You will find your drawing closer to God, and receiving more of His blessings your daily life and affairs. The amount saved in your Bank be used to send UNITY to your friends. The subscripti begin at once.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w me for a successful demonstration. I will use the drill seven weeks save $3 for the three *Unity* magazine subscriptions (one year ea listed below:

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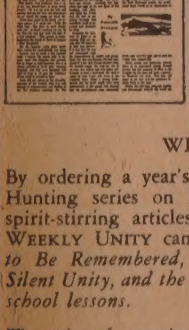
Please indicate postal zone number, if cities are so divided.

WEEKLY UNITY
Announces a Series of Articles
BY GARDNER HUNTING

GARDNER HUNTING, businessman, personnel trainer, and well-known Truth writer has written for WEEKLY UNITY readers a series of three articles on the subject of humility, one of the keys to success. The articles are entitled

MARK OF GREATNESS
THE EXPERIENCE OF MEN
YOUR LIFE AND MINE



If you should like to have a better understanding of humility as a quality that has much to do with success and achievement, you are certain to be helped by Mr. Hunting's articles. Mr. Hunting says that humility is a mark of greatness. Persons who are truly great humble themselves before God by acknowledging that He is the power and presence in their life and that they are a channel of expression of the gift of God within them. Mr. Hunting's articles begin in the August 5 issue of WEEKLY UNITY and continue in the two succeeding issues.

WEEKLY UNITY FEATURES

By ordering a year's subscription you will have the benefit of the Hunting series on humility and in addition all the interesting, spirit-stirring articles and features that an entire year's issues of WEEKLY UNITY can give you: *Lowell Fillmore's column, Things to Be Remembered, Accounts of answered prayer, Message from Silent Unity, and the Unity interpretation of the International Sunday school lessons.*

The price of a year's subscription (52 issues) for *Weekly Unity* is $1.

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UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

Thank You, Friend

Grace Noll Crowell

I never came to you, my friend,
And went away without
Some new enrichment of the heart:
More faith and less of doubt,
More courage for the days ahead;
And often in great need
Coming to you, I went away
Comforted indeed.

How can I find the shining word,
The glowing phrase that tells
All that your love has meant to me,
All that your friendship spells?
There is no word, no phrase for you
On whom I so depend—
All I can say to you is this:
God bless you, precious friend.